3g Breeks G-5 (no date) 1873 Toda

PLATE XI.

142
293
291
634

TODAS WITH CLUBS &c.

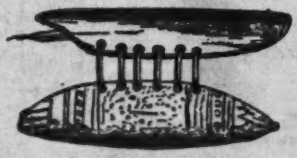
St. Brooks G-5 (no date) 1873 Toda

293 No. XI.—Toda club (ornamented as used at a funeral ceremony). *See* Plate XI. Made by the Todas of the HAli tree. Rupee 1.

764
322

301 No. XII.—Gold earrings. Worn generally by men and sometimes by women. Made by Kotas. Gold procured from Malabar in the shape of sovereigns. Rupees 12, 8 annas.

293 No. XIII.—Silver box, and opening with a screw. Used for small gold coins. Worn round the waist over the *tharp* with a string, or sometimes a silver chain. Silver, got from silver coins. Made by low country smiths, and bought in its present shape by the Todas. Rupees 6.



301 No. XIV.—*Tilsaldi*. Brass armlet worn by women above the elbow; big ones weigh each 2½ lbs., small ones 1 lb. Made by Kotas of brass brought up by low country merchants. An armlet made of Nilagiri nettle fibre, bound with cotton thread, with a coarse tassel, is worn as a sort of buffer between the brass armlets. A woman will sometimes wear two of the big brass armlets, and two of the small ones on each arm. Girls of ten years old will begin to wear the small ones, and three or four years after the big ones. The armlets are never taken off except for repairs. Rupees 12, 8 annas.

301
283 No. XV.—Two necklaces worn and made by Toda women. Beads purchased in Bazaar. The beads are strung upon thread made of the Nilagiri nettle. Black beaded necklaces called *Kashwad*. Red beaded necklaces called *Nerballi*. Annas 4.

4: King G-5 (no date) 1870 AWGO Toda AWGO

142 The men are large in frame, tall and remarkably well-proportioned, with muscular, massive, and very hairy limbs and broad chests; a physique totally opposite in every respect to that of the dwellers in the plains. Their countenances are manly, open, and handsome, the features being unusually regular. They have luxuriant black beards, and, wearing no turban or covering on the head, display to full advantage their clustering bushy hair, the European look of which is increased by their practice of wearing it parted down the centre. In colour they are nearer brown than black; their lips are full rather than large, and their cheek-bones marked but not high. The eyes are large and intelligent, and the nose is elevated and arched. It is doubtless this combination of the distinguishing features of the white race, with an almost black complexion that gives them in part their peculiar aspect. Many of them have a very Jewish expression, but the general contour of the head and cast of countenance are rather such as we are accustomed to associate with the ancient Romans. This similitude is also enhanced by their stately carriage and flowing robe, the loose folds of which give them an appearance
291 best described by the term classic. This garment, in which the Toda envelopes himself, is of a thick coarse cotton cloth of native manufacture, white when clean, and having a red stripe or border. It is hung over the left shoulder, brought across the back and forward under the right arm, the point being flung backwards over the left shoulder again, leaving the right arm at liberty, and allowing the folds to fall gracefully about the lower part of the
293 person down to the knees. When herding their buffaloes, the men carry a thin straight rod or wand, about six feet in length, and this is the only approach to implement or weapon that they ever use.

142 The women are much lighter in hue than the men, the body being of a *café-au-lait* tint, and the face a shade darker. They are as a rule very pleasing in expression, and the young women, from fifteen to twenty, generally exceedingly good-looking. They are above the middle height, large in frame and well developed, though the hands and feet are very small. Their features are regular, the mouth not large, lips often thin, and the teeth even and beautifully white; the nose is straight, whilst the eyes are dark
302 and expressive. The most striking peculiarity about them is the arrangement of their fine glossy black hair, which is dressed in

7:Thurston E-5 (no date)1909
AW60 Toda AW60

the corpse was burnt, was then sacrificed, and rice and jaggery were distributed among the crowd, which dispersed, leaving behind the youthful widower and his custodians, who, after daybreak, partook of a meal of rice, and returned to their mands; the boy's mother taking with her the skull and hair to her mand, where it would remain until the celebration of the second funeral. No attention is paid to the ashes after cremation, and they are left to be scattered by the winds.

A further opportunity offered itself to be present at the funeral of an elderly woman on the open downs not far from Paikāra, in connection with which certain details possess some interest. The corpse was, at the time of our arrival, laid out on a rude bier within an improvised arbour covered with leaves and open at each end, and tended by some of the female relatives. At some little distance, a conclave of Toda men, who rose of one accord to greet us, was squatting in a circle, among whom were many venerable white-turbaned elders of the tribe, protected from the scorching sun by palm-leaf umbrellas. Amid much joking, and speech-making by the veterans, it was decided that, as the eldest son of the deceased woman was dead, leaving a widow, this daughter-in-law should be united to the second son, and that they should live together as man and wife. On the announcement of the decision, the bridegroom-elect saluted the principal Todas present by placing his head on their feet, which were sometimes concealed within the ample folds of the putkūli. At the funeral of a married woman, three ceremonies must, I was told, be performed, if possible, by a daughter or daughter-in-law, viz.:—

(1) Tying a leafy branch of the tiviri shrub (*Atylosia Candolleana*) in the putkūli of the corpse;